**Paramaikāntis’ Svastivācanam**

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The next is the twentieth mantrā in the part known as mṛgāram (since the mantrā-s are used in mṛgāreṣṭi), that forms the fourth paragraph of the svastivācanam. The full form of the mantrā is:

उर्वी रोदसी वरिवः कृणोतं क्षेत्रस्य पत्नी अधि नो ब्रूयातम्।

स्तौमि द्यावापृथिवी नाथितो जोहवीमि ते नो मुञ्चतमहसः॥

urvī rodasī varivaḥ kṛṇotaṁ kṣetrasya patnī adhi no brūyātam |

staumi dyāvāpṛthivī nāthito johavīmi te no muñcatamahasaḥ ||

This verse is the poetic form that follows the meter upariṣṭād jyotirjagatī.

This mantra has seventeen pada-s as per the pada pāṭhā:

1. उर्वी, (2) रोदसी, (3) वरिवः, (4) कृणोतम्, (5) क्षेत्रस्य, (6) पत्नी, (7) अधि, (8) नः, (9) ब्रूयातम्, (10) स्तौमि, (11) द्यावापृथिवी, (12) नाथितः, (13) जोहवीमि, (14) ते, (15) नः, (16) मुञ्चतम्, (17) अहसः
2. urvī, (2) rodasī, (3) varivaḥ, (4) kṛṇotam, (5) kṣetrasya, (6) patnī, (7) adhi, (8) naḥ, (9) brūyātam, (10) staumi, (11) dyāvāpṛthivī, (12) nāthitaḥ, (13) johavīmi, (14) te, (15) naḥ, (16) muñcatam, (17) ahasaḥ

While giving the rules for mṛgāreṣṭi, ten deities are mentioned to be worshipped as given in the twenty second anuvākā of fifth praśnā of seventh kāṇḍā of veda saṁhitā, that starts with ‘agnaye'muce’. The tenth deity in that list is the alliance of two deities dyāvāpṛthivī which is capable to relieving one from the sin.

For this alliance of deities, puroḍāśam should be offered in two kapālās (earthen pots used in yajñā-s). We can see this in the verse: ahomugbhyāṁ dvikapālaḥ

While offering the same, the previous mantra is used as puronuvākyai (i.e. before offering puroḍāśam, this has been explained already).

This mantra is used as yājyai.

śrī Sāyaṇācāryar had interpreted dyāvāpṛthivī as sky and earth and hence, this term refers to the alliance of deities responsible for sky and earth and commentated in the same way as the previous mantra.

His interpretation is:

urvī – oh deities, who have large areas! (here Sāyaṇā has accepted that the word urvyau, which is the dual form, is being read as urvī)

rodasī – oh deities, who are like banks of the river for the space that separates you! (the vedas chants this as rodasī. However, Sāyaṇā says that this has to be understood as rodasyau).

Here there is an intricate point. In Sanskrit, there is a neuter gender word ‘rodas’ that indicates both sky and earth. However, if one wants to address both, then they should use the dual form of the same, viz, rodasī.

Similarly, rodasī is a feminine gender word capable of denoting both sky and earth. However, if one wants to address both, then he has to use the dual form of the same, viz, rodasyau.

Here, Veda mentions as ‘rodasī’. We should not understand this as the dual form of the neuter gender word. Why?

Here, Veda mentions the association of sky and earth with a feminine gender word ‘dyāvāpṛthivī’. Hence, other adjectives such as urvī and kṣetrasya patnī should be in the dual form of feminine gender word. Hence, rodasī should be the dual form of feminine gender word. In that case, it should be rodasyau. The same word has mutated to rodasī. This is the explanation given by Sāyaṇā and hence, I am giving the same explanation to the readers.

The banks of the river is indicated by the word ‘rodhaḥ’ on the basis of ‘ruṇaddhi’ –prevents, since the bank prevents the flood from spreading. śrī Yāska Bhagavān has explained in the sixth adhyāyā of his nirukta as ‘rodhaḥ kūlam niruṇaddhi śrotaḥ’. He has also explained that the ‘dha’ in the ‘rodhaḥ’ mutated to ‘da’, leading to a word ‘rodaḥ’ in neuter gender and ‘rodasī’ in feminine gender. Since they form as the bank for the space in between sky and earth are known as ‘rodasī’.

There is an episode in 9th anuvākā of second praśnā of second aṣṭakā in taittirīya brāhmaṇam that gives an exhilarating account of how sky and earth got the name of rodasī’. When we enjoy the meaning of this verse as Vedattāzhvān, we will refer to that. Now, let us go forward on Sāyaṇā’s commentary.

varivaḥ – wealth or glory (for us)

kṛṇotam – do (the word kurutam got mutated to kṛṇotam in Vedas)

kṣetrasya – (our) properties such as farms

patnyau – oh, who protect and bless us!

adhi brūyātam – should always talk highly (of)

naḥ – us

staumi – I praise

(te – that)

dyāvāpṛthivī – sky and earth

nāthitaḥ – to seek their blessings

johavīmi – I call upon Them again and again

te – They both

muñcatam – relieve and bless

naḥ – us

ahasaḥ – from the sins

Now, let us see, how we who are blessed to relish Veda as Vedattāzhvān understand this verse.

Similar to last mantra, this mantra also praises the consorts of Tirumāl, śrīdevī and Bhūdevī who are flanking Him on both sides.

Vedattāzhvān calls both as being spread everywhere, i.e., urvī (urvyau).

śrīdevī by Her nature is vibhu, i.e. spread everywhere like Perumāḻ. In prapanna pārijātam, śrī Naḍādūr Ammāḻ has proved this by showing anecdotes from pāñcarātra āgamam-s and various texts such as śrī Viṣṇu purāṇam. Svāmi Deśikā has also explained this following śrī Ammāḻ. However, it is not in the philosophy to accept Bhūdevī as vibhu by nature. So, how do we consider Her as being spread everywhere? There is a tradition to consider Her also as being spread everywhere, when talked along with śrīdevī.

There is a procession going on the street. A few people carry flag in that procession. There are a few others who do not carry flag. However, when they are being referred, it is customary to say that there is a group of people going as a procession holding the flag.

Our ancestors explained this in a different way. In a group, some people may be holding umbrella and some people may not. However, it is customary to say that a group carrying umbrella is going. This is called chatrī nyāyam.

In Vedas, we may find lot of methods of making the homa kuṇḍam (altar for performing sacrifice) with bricks. One of them is forming a kuṇḍam with seventeen bricks, known as sṛṣṭi. In the fourth anuvākā of third praśnā of fifth kāṇḍam of taittirīya saṁhitā, Veda itself calls this method as sṛṣṭi as follows:

सृष्टीरुप दधाति; यथासृष्टमेवाऽवरुन्धे (sṛṣṭīrupa dadhāti; yathāsṛṣṭamevā'varundhe)

Why did Veda name this sṛṣṭi? The mantra used for laying the second stone out of seventeen stones is as follows:

tisrubhirastuvata; brahmāsṛjyata; brahmaṇaspatiradhipatirāsīt

The meaning of this is: ‘In olden days sages arranged this brick by chanting three poems. So, the brāhmaṇa jāti was created. For that jāti the deity who Lords over that is brahmaṇaspati”.

This mantra has reference to sṛṣṭi. In the same way the mantras for arranging third to thirteenth stones also have references to sṛṣṭi. Hence they are also known as sṛṣṭi. However, the fourteenth mantra which is given below does not have reference to sṛṣṭi.

saptaviśatyāstuvata dyāvāpṛthivyaitām vasavo rudrā ādityā anu vyāyan teṣāmādhipatyamāsīt

In the mantras for fifteenth and sixteenth stones, there is a reference to sṛṣṭi. The mantra for seventeenth stone does not have reference to sṛṣṭi. The mantra for the first stone also does not have reference to sṛṣṭi.

Thus, out of the mantras for seventeen stones, the mantras for fourteen stones only have references to sṛṣṭi. However, all the seventeen stones are called as sṛṣṭi. How is this correct? Out of seventeen stones, since mantras for fourteen stones refer to sṛṣṭi, the other three stones also are called sṛṣṭi. This is determined in the fourth pādā of first adhyāyā of karma kāṇḍā.

śrī Sāyaṇācāryar himself has explained in the commentary for jaiminīya nyāyamālai as:

sṛṣṭyasṛṣṭi saṅge sṛṣṭi śabdaprayogaḥ

In the same way, since Bhūdevī is with Perumāḻ and śrīdevī who are spread everywhere, she is also being referred to as being spread everywhere by Vedattāzhvān.

We can also say that she is spread everywhere by Her attributes.

Since, we see earth everywhere with our eyes, we call earth as urvī (spread everywhere). This is similar to calling deva-s as ‘amarā-s’ (devoid of death), though they get destroyed during pralayam (universal dissolution or deluge). It is called āpekṣika tradition. i.e., a thing is talked highly of in comparison to another thing which is inferior to it.

For e.g., for an illiterate, a matriculation passed person is ‘highly educated’. However, if we compare him to a graduate, can we call him as ‘highly educated’?

Now, let us see how the term rodasī indicates the consorts of Lord Viṣṇu (ubhaya nāccimār). The sovereignty of Emperumān is without bounds. Since it is being controlled within the mercy of His consorts, we can call them as the banks for the flood of Lordship. We need to consider how ‘rodhasī’ has mutated to ‘rodasī’ as per śrī Yāska Bhagavān, while interpreting this.

I had mentioned previously that there is an episode in 9th anuvākā of second praśnā of second aṣṭakā in taittirīya brāhmaṇam that gives an exhilarating account of how sky and earth got the name of rodasī’, without really assuming the mutation of ‘rodhasī’ to ‘rodasī’. Let us see that now.

The commentary of Bhaṭṭa Bhāskarar is not available for this part alone. Hence, this has only Sāyaṇācāryar’s commentary.

This part describes how prajāpati created this world. The Veda calls prajāpati as daśahotā by saying that ‘prajāpati vai daśahotā’.

What is the meaning of daśahotā?

In the taittirīya āraṇyakam, the first anuvākā of third praśnā that starts with cittissruk, there are ten sentences giving ten materials required for performing homam. With every sentence, the phrase ‘tayādeva tayā'ṅgirasvadhruvāsīda’ should be joined to get ten mantras. In the uttaravedi, a reed is planted and to the east of it, ten bricks have to be stacked by chanting these ten mantras. These ten bricks are called as daśahotā. With this, another five mantras like ‘hṛdayam’ are chanted and five bricks are stacked in the east. In the same way, in the south, four bricks are to be stacked and these are known as caturhotā. In the west, five bricks known as pañcahotā have to be stacked. In the north, six bricks known as ṣaḍḍhotā have to be stacked. In the middle, seven bricks known as saptahotā have to be stacked. Along with all these, the hṛdayam mantras have to be chanted and five bricks have to be stacked. Thus the four sides of the homa kuṇḍam (altar for performing sacrifice) are formed with the bricks. In the gap between these bricks, mantras by the name such as graham have to be chanted and filled with other bricks.

Thus, the yajñam performed with such an arrangement is known as cātṛhotrasayanam. This is given in the kāṭakam portion of the veda.

Śrī U.Ve. Rāmānujācārya svāmi understood these things from various scholars including Agnihotram Tātadeśikācārya svāmi and published a book by name ‘śrautam’ under the auspices of śrī tġrezhundūr āṇḍavan. This book is very clear and concise. The book which should aid everyone was republished under the mercy of śrimuṣṇam āṇḍavan, who helped the society by distributing the same for free to scholars and made it available for others at a cost of Rs. 80/-. In the fifth anubandham of that book, we can see information about these sayana-s.

In this, the stack of the bricks arranged on the east side is called as another form of prajāpati and is called as daśahotā by Veda.

Since these bricks help one to perform homam, they are called as hotā and Veda enjoys christening these as daśahotā, caturhotā, pañcahotā, ṣaḍḍhotā and saptahotā.

In the same way, since a Brahmin ensures the prosperity of the world by his penance only, he is praised by Veda as ‘eka hotā’.